

OCT 3- '60

Christian Advocate

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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Osservatore Romano, Vatican City newspaper, recently asserted in a front-page article that the Roman Catholic hierarchy has the "duty and right to guide, direct, and correct" the faithful in the political field, just as it has in other aspects of life. The article did not mention the American political campaign. It was aimed at the political situation in Italy and against Italian Catholics who lean toward Communism.

Meanwhile, in Washington, Senator John F. Kennedy agreed in a conference with Baptist leaders that "political power as a means to religious ends" should be renounced by all churches. This was one of the most forthright statements yet made by the Presidential candidate on separation of Church and State. The Senator's biggest political albatross continues to be Rome and not his own publicly expressed views. . . . (The CHRISTIAN ADVOCATE has asked four Methodist ministers to write on "What Should I Preach About the Election?") This panel, representing a wide spectrum of views, will appear in our October 13 issue.)

Complaints about improper broadcasting practices will now be directed to a newly created division in the Federal Communications Commission. The division will serve as a clearing house for all complaints concerning programming and policy of radio and TV stations. The FCC expects the division to "ascertain facts" and to initiate inquiries on its own as well as respond to complaints from the public. This is the first important step the commission has taken to clean house in the industry since the "payola" and quiz show scandals. . . .

Realistic recruiting for the Protestant ministry is needed to overcome the false image of "the holy man," according to an official of the United Lutheran Church. Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium, has warned that we have "come dangerously close to saying that God's call to the ministry is the highest there is." He feels that we have been telling young people that the ministry is some sort of other-worldly

vocation which ought to attract every good Christian as the supreme witness to his faith. This emphasis plays down the importance of a divine call to other vocations, Dr. Schick insists. Accepting the call to the ministry is no sacrificial act of allegiance to the church, but a response to a call from God for a unique position of leadership. (For a further discussion of the role of the minister, see page 5.)

The offering for Race Relations Day has now reached \$396,543, nearly \$5,000 below the 1959 total, according to latest figures from the Methodist Board of Education. Most of this amount was received on Race Relations Sunday in February, but contributions continued to come in for some months. Dr. James Thomas, a Board staff member, said he thought bad weather on February 14 throughout the nation was a factor in the decreased giving this year. With racial tensions mounting in crucial areas, Methodist pastors looked ahead to 1961's Race Relations observance, hopeful that our concern in these matters would not again be subject to weather conditions. . . .

Prayers at civic functions are justifiable as a public witness of the church's intercession on behalf of man. But such prayers should not portray God "as the good natured old man, accessible to all on any terms," insists Lutheran theologian Dr. Martin H. Franzmann, of St. Louis. Americans, he said recently, have a national habit of praying "as a sort of ecclesiastical garnish to all manner of secular dishes. . . ."

The much-maligned—in some church circles—funeral director received statistical support recently at a meeting of clergymen and directors in Minneapolis. Robert G. Slater, head of the University of Minnesota's mortuary science department, revealed that the average Minnesota funeral cost \$726 in 1959—\$486 for operating expense, \$147 for the casket, and \$93 profit. The funeral homes in the state averaged 61 funerals a year, or a total of \$5,673 average income per funeral home. Complaints from ministers to directors included a protest at receiving fees through the director, and the practice of "screening off" the family in a side room during the service.

Significant theological difference between clergymen at the meeting: Catholics and Episcopalians insisted that the funeral is for the dead, while other Protestants said it a service for the living.

the cover

The 1960 election campaign has centered considerable attention on the issue of the church's relationship to the state. Bishop Richard C. Raines, Indianapolis, shares his views on page 11.

COMMENT

Holy Communion and the '60s

WORLD WIDE Communion Sunday—with its emphasis on the theology of the Sacrament and the world-wide composition of Christianity—has a particular significance for Methodists this year. The observance on October 2 is the first since Denver, where our General Conference gave us the frankly theological quadrennial emphasis: "Jesus Christ is Lord," and where Bishop Gerald Kennedy reminded us that the Conference was one where "we came of age as a world church."

This means at least two things for us: We American Methodists must learn to communicate across lines of nationality and culture, and we must more accurately define our theological position so that when we do communicate we will be speaking a common language.

When the Methodists in Pakistan and the Methodists in Maine kneel to partake of the elements of Holy Communion, they do not have to agree on precisely the meaning of that holy moment, but they must each know what it means to them. They should be able to consciously articulate its significance, and to do this, they will have to be aware of its scriptural basis, its historical development, and its present application to the culture in which they are living.

In this articulation, we American Methodists can learn from those Christians who cannot afford to treat the faith casually. In the Orient, where Christianity is an intruder; in the European Communist countries where Christianity is an enemy, the meaning of the faith must be articulated or it will not survive.

For this reason, our overseas brethren will be in an advantageous position in the decade ahead to assist us in our own articulation. As D. T. Niles, Methodist theologian from Ceylon, has so often and so well pointed out to us, Christianity must vigorously proclaim the "foolishness of the cross" when it is the minority religion in nations that at best merely tolerate its presence. There is no room for a generalized faith in God when you are fighting for your existence as a church.

As we participate in this year's world-wide observance of Holy Communion, we must face the uncomfortable fact that a large number of Methodists will participate in the Sacrament without the slightest understanding of its real meaning. Certainly, there is great value in the element of fellowship among those gathered about the table. Indeed, this runs strong in our Protestant heritage. But we must not stop here. If the Sacrament becomes a mere commemoration of the last meal of Christ and his disciples, it can be treated as casually as any family reunion—participated in according to the love the participant has for the head of the family.

Methodists in lands other than our own testify that this is no casual gathering and no routine observance. Rather, it is a time to remember what we are as a saving community and to hope for what we shall be in His Kingdom.

Our faith and trust is in a God who has struck a covenant with his people and who has fulfilled that covenant with the gift of himself. In the observance of Holy Communion, we are faced again with our own sinfulness over

against the goodness of God which pours down upon us and provides us with salvation.

This twin emphasis—man's need and God's action—must always be a part of the sacrament of Holy Communion, regardless of how we define the finer points of the theology of the Sacrament.

Methodists reared in cultures other than our own provide us with still another insight into the Sacrament with their appreciation of the element of the mysterious in life. We do not have to be believers in transubstantiation in order to feel that somehow God can be present in the common elements of bread and wine. In our scientific age, the consecration of nature is so foreign to us that we shy away from the mystery which is always present in God's dealing with his people.

The fear of mystery tends to weaken the American Methodist's approach to the Sacrament since he has grown up in a cause-and-effect culture. On the other hand, a Methodist from India, reared against the backdrop of the eastern religions, finds great significance in the mysterious qualities of our faith.

Certainly, we are entering a decade where theological conversation will be intensified both within and without our Methodist communion. Writers like Australia's Colin Williams (*John Wesley's Theology Today*, Abingdon Press, \$4.50), have urged us to be able to articulate our faith so that we can better participate in these conversations. Right thinking will never save us, but wrong thinking is a tremendous obstacle to salvation.

Repentance is always in order about the table of our Lord. This year, on World-Wide Communion Sunday, we should especially repent over our past failures to define our theological position. Such repentance should then lead us into deeper personal study and into a greater concern to provide intellectual leadership to our people. It will be well, if in the decade of the '60s, we can be as enthusiastic about theological articulation as we have been in the past about institutional advancement.

—THE EDITORS

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OPEN Forum

LETTERS TO THE EDITORS

Delicious First Course

EDITORS: In recent months I have been left pale palated by the tremendous amount of pious pabulum finely ground for rapid swallowing served up in the *CHRISTIAN ADVOCATE*. It was, therefore, a tasty treat to encounter *Comment—Fire Visible and Invisible*, by Brothers Nall and Wall in the *ADVOCATE* [July 21, p. 3]. They served up a fine (tomato juice) cocktail to whet the appetite for the first course, prepared by chef Hordern [*Neo-Orthodoxy: Child of Liberalism*, July 21, p. 5]. Is there yet hope that the issues of Methodism may be better discussed in the pages of the *ADVOCATE* than in the *Christian Century*?

GEORGE M. SCHURR

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Not Far Apart

EDITORS: Re: William Hordern's *Neo-Orthodoxy: Child of Liberalism* and your editorial, *Fire—Visible and Invisible*, the inseparable nature of life and thought requires that we not ignore the theological task, but all too often the Church and its theologians have been tragically divided by theological differences. Yet, far from being an injunction against theology, this awareness should compel us to look below the surface of our various theologies, to seek a deeper understanding of the biblical and historical roots of these theologies, and to follow out with rigorous consistency the implications of our own insights.

Hegel's influence on Reinhold Niebuhr and Kant's influence on Richard Niebuhr are apparent. Paul Tillich's existential analysis is hardly more than a door for contemporary man into an overpowering liberal edifice. Yet liberal Methodists attack neo-orthodoxy at the point of its existentialism. Methodism has its roots in pietism. Yet pietism has never had a more ardent representative than Kierkegaard, the father of existentialism. Never has a theologian relied more heavily upon subjective, self-evident, spiritual paths than did he. Hence, while existentialism has made significant inroads into at least one Methodist seminary, one cannot but marvel that it has been so steadfastly resisted in other Methodist circles.

We are not so far apart from each other in our theologies as we like to think. All too often superficiality and theological irresponsibility are the real dividers of men in Christ's church.

FINLEY EVERSOLE

Staff Associate, MOTIVE
Nashville, Tennessee

There's a Difference

EDITORS: Thank you for your article by C. Umhau Wolf on *The Lag Between the Scholar and the Preacher* [Aug. 18, p. 4]. I am in complete agreement with his thesis. However, I must take issue with one of Mr. Wolf's major comments when he wrote that "The preaching of the *Kerygma* is basically the preaching of *Heilsgeschichte*. A reading of Bultmann's review of Oscar Cullmann's *Christ and Time* in the Bultmann book, *Existence and Faith* [Living Age, \$1.45] listed in your suggestions for reading on the same page, would reveal the serious debate about this assertion in present scholarship.

Bultmann contends *Heilsgeschichte* and *Kerygma* are not the same: "According to early Christian thought, Christ is rather the end of history and of the history of salvation. The appearance of Christ . . . signifies the eschatological event that puts an end to the old aeon."

STANLEY J. MENKING

Methodist Church of Cranbury
Cranbury, N.J.

EDITORS: Having been educated in the '20s, we find ourselves "stood on our heads" just as Mr. Wolf said we should be.

The unscholarly theology we were taught in those days was that Christians ought to take the teachings of Jesus seriously, and that one of the chief functions of preaching was to help them do this. Further, we were taught that the grace of God couldn't do much to help us until we at least intended to do God's will as Jesus revealed it. We believed that though men often make an awful mess of things, righteous man and society were the very ends and purposes of the saving work of God in the world.

If this "new" Biblical scholarship has now discovered that the teachings of Jesus were not relevant, and that right-

cousness is not something for which we should hunger and thirst, we people educated in the '20s ought to retire, for this is the Gospel as we have studied and experienced it.

REV. & MRS. J. HENRY ERNST
Mason Methodist Church
Tacoma, Wash.

Set-Back for Whom?

EDITORS: *These Times* [August 18, page 2] states: "Atheists received a set-back in Maryland recently." I doubt it. The set-back in the Torasco Case was for religious freedom—freedom not to believe as well as what to believe. The Sixth Amendment to the Constitution, which specifies that there shall be no religious test for any office, is violated by a State Constitution which requires a belief in God for even the humble post of notary public. It makes a second-class citizen of a man who chooses not to believe. Therefore this Maryland Constitutional requirement is at variance with the American standard of freedom of religion—which includes the right to be irreligious.

It was not the atheist who received the set-back in Maryland so much as the freedom of all Americans. When the majority deprives the minority, however small, of its right to vote or to hold office, then the freedom of all Americans is threatened.

ROBERT J. LEWIS

Hagerstown, Md.

Looking a Century Ahead

EDITORS: Norman Deming's *Religion in the Year 2060* [June 23, p. 7], is a delightful satire. I hope his facetious treatment of the group dynamics process will not prevent us from facing one point realistically: Is preaching already obsolete?

Today, laymen often have more time than their harassed minister for reading, thinking, and studying. They look to him for guidance, but not for thought control. Sermons that raise questions without giving the layman a chance to express doubts or conflicts may confuse rather than convert. . . .

In the hands of the gifted, preaching is a priceless tool for promoting spiritual growth. But it is only one method, and not necessarily the best. . . .

MRS. C. R. SHANOR

St. Petersburg, Fla.

Unworthy Reprint

EDITORS: Regarding Joseph Fletcher's comment in *They Say* [July 21, p. 12], I would like to ask: When did drinking become a minor issue in American society? This view is not worthy of reprinting in a Methodist publication.

FRED McLENDON, JR.

Edgewood Methodist Church
Columbus, Georgia



Wayne E. Oates is professor of psychology of religion, Southern Baptist Theological Seminary in Louisville, Ky.

The pastor must live with a tension between Divine calling and human decision.

TIMOTHY, TITUS, and the Minister's Role

By WAYNE E. OATES

IN 1 AND 2 TIMOTHY and Titus the practical and theological concerns of the Christian pastor are "homogenized" in a way that is difficult for the present-day pastor to appreciate. In these pastoral epistles no practical problem is discussed apart from the faithful sayings of the original deposit of Christian faith. Conversely, no idle speculation or "out of the way researches" are ever permitted to obscure the Christian claims.

Paul is the hero of these letters. His sayings are applied to the concrete problems of the later churches.

The letters are pastoral in purpose. They were written to edify the readers in a healthy Christian doctrine. They were sent as guides to keep the maturing religious community alive with the Christian memory and alert to the Christian hope.

The unified purpose of these epistles, as Walter Lock indicates in *The Pastoral Epistles*, may be summed up in the words of 1 Timothy 3:15 to build up a high standard of Christian character in the church as a family of God. Within the framework of this objective the author gives a living portrait of the Christian leader, the one into whose hands the responsibility for guiding the church is placed.

What is this conception of the Christian ministry as set forth in the pastoral epistles?

Today's pastors complain of "living under tension," but the pastors of the early Christian community had their stresses, too. These tensions become evident as one reads about early Christianity. And one soon sees them reflecting a conception of the ministry.

First, these pastors felt the tension between their hope of the early return of their Lord, and the necessity to maintain discipline in the on-going community of believers. For instance, in 1 Timothy 6:14 we find this tension succinctly stated: *I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ.*

Second, they sensed the tension between the prophetic aspects of their role and the teaching responsibilities that an on-going Christian community required. They were not merely heralds of an impending kingdom of light; they were teachers of "faithful sayings," deposited as a trust, and they were required to apply these sayings to problems in marriage and family living, the confusion of age and sex roles among members of the community, and the criticisms of outsiders.

The dispensation of widow-funds, the development of forms of worship, and concern for the minister's own relationship between different age groups (Titus 2:2 ff.) called for clear-headed instruction. In other words, the pastor's task was both kerygmatic and catechetical, both prophetic and one of pastoral rule and instruction.

Third, the early Christian pastors were aware of a tension between their ministry as a gift and their ministry as a discipline. They are enjoined, in 1 Timothy 4:14, *Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you.*

In 2 Timothy 1:6, the young minister is again enjoined to, *rekindle the gift of*

God that is within you through the laying on of my hands.

This is something of the same tension that was discovered afresh in June, 1959, in the Conference on Motivation for the Ministry, held at the Southern Baptist Theological Seminary. These research men clearly identified the tension in American Protestantism between the ministry as a "calling from God," and as a "natural leading of one's aptitudes and the needs of his fellows." In the one instance, one is called into the ministry, and in the other he decides to enter the ministry. The Conference affirmed the inseparability of these two different sides of a polar tension in the motivation for the ministry.

In the pastoral epistles, being a bishop requires, therefore, taking these tensions upon oneself without trying to forsake one side of the pulling demands for the other. The reason for this balance lies in the necessities of leadership within the community of believers, and the responsibilities for witness to those outside the fellowship of believers in the larger community.

Consequently, the pastoral epistles have in them the crystallized wisdom of the churches as to the personal qualifications and disciplines of the Christian ministry. These qualifications, if maintained, will be the basis upon which the minister can stand confidently and without shame as he leads the church and witnesses to unbelievers. He can be unashamed because of having given diligence to the deposit of faith which has been entrusted to him. He need not, if he endures hardness as a good soldier of Jesus Christ in these disciplines, be

Worth Quoting

IF ONE BELIEVES in God, evil is a mystery, but if one doesn't believe in God, then goodness is a mystery.

—JOHN A. REDHEAD, Presbyterian pastor, Greensboro, N.C.

THE MOMENT the Church becomes completely program-ized and de-personalized, it becomes a monument to God's memory and not an instrument of His living power.

—JOHN A. MACKAY, past president of Princeton (N.J.) Theological Seminary and the World Presbyterian Alliance.

OUR GRANDFATHERS could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. . . . Pascal's profound word is considered mere gibberish: "The unhappiness of mankind is due to one thing, we have not the wisdom to remain in tranquility at home."

—JAMES W. CLARKE, *Dynamic Preaching* (Fleming H. Revell Co.).

SIN IS primarily that attitude toward life in which we feel that we are the center of the universe so that the sun, moon, and stars revolve around our self-concern.

—CHARLES D. KEAN, *The Pulpit*, Mar. 1960.

WHAT ROOTS are to a tree, belief is to the soul. Great oak trees have great roots. Great souls have great faith. However, the faith that holds has spiritual qualities. The stable man has that intangible confidence in himself with capacities to be and to do, a recognition of God who may transform and empower his life, and a determined effort to realize man's highest ideals.

Michigan Christian Advocate, December 24, 1959.

PRAYER IS NOT a lazy substitute for work. It is not a short cut to skill or knowledge. And sometimes God delays the answer to our prayer in its final form until we have time to build up the strength, accumulate the knowledge, or fashion the character that would make it possible for him to say "yes" to what we ask.

—ROY PEARSON, *United Church Herald* (Nov. 12, 1959).

ashamed of the testimony of our Lord.

He has the gift of prophecy; the approval of his teacher, Paul, and the church through the laying on of hands. Through the combined weight of these gifts he has been relieved of timidity and given the gift of power, of love, and a sound mind, or self-control. Therefore, it becomes extremely important that the qualifications of the minister be described clearly.

In *The Christian Pastor* (Westminster Press, \$3.) I have dealt with these qualifications at length. They are qualifications which emphasize the minister's maturity, balance, wisdom, and inner dignity of being.

These personal qualifications must be wedded irrevocably to God's consecrating act in the gift of his ministry into human hands. The recipient of the "treasure in earthen vessels," to use Paul's Corinthian phrase, lives his life out, not in pride of office, but stopping again and again "to thank Him who gave him strength for the task—Christ Jesus our Lord, who trusted him; who for his own purpose, chose him for service. For this very reason was mercy shown him, that in him Jesus Christ might make clear that there are no limits to his long-suffering.

These minimum qualifications, stated in 1 Timothy 3:1-7, and Titus 1:5-9, are the demonstrated fruits of such a response to God's gift and calling. They are listed here as a basis for questions, thought, and discussion on the part of laymen and pastors as they consider the ideals of the Christian ministry:

1. The pastor should be above reproach. He has not been laid hold of for disorderliness, indecency, and immodesty. This, most certainly, is not just a matter of keeping such things a secret in order to have a good reputation. Rather it is a matter of having lived life as an open book, written and to be read by all men without fear. This applies more to his relationship to those outside the church than to those within. He should not be open to the accusation of "being one of them."

2. The pastor should not be a novice, a neophyte, a new convert. Maturity, not the Dorian Gray values of Hollywood, should commend a pastor to his flock. Otherwise, as 1 Timothy 6:4-5 puts it in effect: the immature person will be so wrapped up in a cloud of conceit that he can see no one's needs but his own.

3. The pastor should be the husband of one wife. This reference is open to wide interpretation. Does he mean that the pastor should not be a polygamist, as many people were at that time? Yes. Does he mean that celibacy is not a part of the calling to the ministry? That is obviously what he means. Does he mean that the pastor should not be divorced? Probably so, but we have less extrinsic evidence for saying so. Does he

mean that a pastor who is a widower should not remarry? We would have to qualify this with earlier Pauline instructions in 1 Corinthians 7.

4. The pastor must "manage his own household well." This points to the capacity of the pastor to lead his own family, but not in the manner of authoritarian treatment of his wife and children. He is a pastor to them as he is to others. As 1 Peter puts it, "not as lording it over them" but as an example to them.

5. The pastor must be sane, sensible, and of a sound mind. The persistent emphasis of the pastoral epistles is here as against its rejection of immature, eccentric, "perverse disputings of men of corrupt minds." The words "sound mind" tie in closely with the character of Christian teaching as "sound doctrine." The embodiment of the Christian message in a pastor must be a harmonious combination of health-giving teaching in a healthy pastor.

THEREFORE, contemporary emphases upon the mental health of ministers are both substantiated and corrected by biblical presuppositions. The theological presuppositions and the emotional stability of the minister cannot be separated from each other.

6. The Christian pastor must be a teacher who can hold to his convictions without pride, insist upon the edifying health of his doctrine, and be capable of communicating his truth aptly.

Samuel Blizzard's studies of the contemporary role and functions of the minister indicate that only three per cent of the minister's time is spent in teaching. Casual observation reflects that some pastors who spend much time teaching do so in order to ride theological hobbyhorses, or to function as self-styled therapists of one kind or another, or because they have difficulty in communicating aptly with their audiences.

The pastoral epistles reflect that this is no new thing. Consequently, the minister is expected to have a firm hold on the sure word of God. Because there are many people who "have itching ears" and accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. (2 Timothy 4:3-4), the minister himself should be a mature man who is able to give instructions in health-giving doctrine.

But even so, the minister must be an apt teacher. He has both the promise and potential to grow more and more in this ability, and he has the actual demonstrated performance as a teacher. He is no flash in the pan who makes a tingling first impression and then has no more to offer. He is a man who, with sustaining grace, continues to bring forth things both new and old from his good treasure as a teacher come from God.

When the Prisoner Returns Home

The solution is not an easy one, but the pastor has a responsibility to former inmates.

By WORTH B. CONN

WE OFTEN wonder what Jesus would say and do, if he were living in our time. I am thinking of the nearly 170,000 persons in our jails and prisons in the United States, and I remember the words of Jesus, *I was in prison and you came to me.*

On my desk is a report of the work of the Federal Bureau of Prisons, which contains some breath-taking facts: In one 12-month period, our federal courts alone sent 16,733 persons to prison. Of this number, more than one fifth (3,524) were 21 years of age or under.

In one recent year the United States Parole Board considered 10,306 applications and judged 33.7 per cent of the applicants to be fit to go back to society. Of those released, 6.7 per cent were back behind locked doors within a year. Over a six-year period, at least 20 per cent were unable to live according to their parole conditions and were returned to confinement.

Does this mean that men do not change and will not change, because they cannot change? Does this mean that, if they have ever been caught in the web of legal and social offenses, they remain forever unfit for the social community, and must be registered unfit when they arrive in our communities? Does this mean, then, that the Gospel of love will not work?

It is discomfoting for many of us to find that this Gospel will not work as easily as we thought it would, or at least as conveniently as we would like. Just as penicillin will be effective only a few hours unless it is mixed with oil, so the written and spoken Gospel has but a superficial effect unless it is mixed with other ingredients such as sincere compassion, understanding, and efforts far beyond the line of convenience.

And this brings us to something that I don't like to admit. All too often we ministers are afraid of the problem because of the possibility of meeting social disapproval. There are times when we actually might lose status if we conferred with the

criminal element. I have letters in my files which prove it.

On the other hand I know ministers who have never turned down an opportunity to help a prisoner's family, or to help a returning prisoner, even when he walks in without an introduction or verified information. I admire these men for their strength of faith, their courage, and their Christian devotion.

Frequently, the man who is released from prison is told to be sure to get in touch with a minister. Too often the pastor is flabbergasted by such an assignment. There is nothing in his experience to indicate how the ex-prisoner feels or what led him to break the law in the first place. He has little or no knowledge of prison life. To these pastors I would like to make some suggestions:

1. While the man is still in prison, make it a point to write him and to see his family as frequently as possible. If the family seems a bit cool to begin with, the minister should remember that they have gone through a terrible ordeal since the time the man was first arrested, and perhaps before that. Sometimes these families have gone through one humiliation after another in the way of official inquiries and public stigma. There have been financial and social deprivations, too. It is difficult for them to accept the help of the minister.

If the returned prisoner is a church member of yours, and asks for help in getting a job through the prison's employment-placement service, he will sign a consent for his prospective employer to be given any requested information about his case. This is reasonable, and it is to the ex-prisoner's advantage.

By the same token, there is no reason why you, as a minister, should not have enough information to enable you to work effectively and efficiently. You are justified in asking the former prisoner to make it possible for you to get any information you need about him and his institutional adjustment. The information should not determine whether you help,

of course, but in what way you help.

You should write the prison chaplain, but any information furnished must be considered strictly professional and privileged correspondence. It is intended only to help in the religious development of the man and his family. It is not good for anything else, not even for sermon illustrations.

Such privileged material is only a matter of institutional agreement and does not carry the weight of law. It could change with a change of policy at the prison.

2. It is well for the minister to visit the released prisoner's probation officer, or at least to write him. If you have the prisoner's consent to know the details of the case, you will find that the probation officer will be very much interested in your plans to help. However, your plans will have to work with his, rather than his plans with yours. The law makes the probation officer responsible for knowing the probationer's program, his plans for work, his marriage, his travel, and anything else he does. Even a change of his address must be approved by the probation officer.

3. Don't get discouraged and give up easily. In a little pamphlet, *The Church and Juvenile Delinquency* (Association Press, 50), by Robert and Muriel Webb, there are suggestions about what the church can do. One of the most important of these suggestions is that the church can persevere. Certainly, there is need for patience.

Sometimes the man you are interested in can readjust his life immediately upon release, and within a short while find his place in church and community groups. Or, he may have what has been called a "relapse." And you will need to recall what Jesus says about forgiving seventy times seven.

Somewhere along the way you may be required by your multitudinous duties to find a layman who will take a major responsibility. If that is the case, it should be done gradually and only with a man who is hand-picked for the job. You must always remain the resourceful coach. And, of course, you will talk with the probation officer or, if the man is still in the institution, talk with the chaplain.

Finally, we should remember that the Christian faith can never, in this world, separate itself from the temporal needs of the people. Its distinctive contribution will not be that of repeating what others do, but in doing what others cannot do, in giving what others cannot give.

The distinctive contribution of the church will be in the area of faith and hope, and in the experiences of a new association with God and God's people.

I was in prison and you came to me!

Worth B. Conn is chaplain, Federal Correctional Institution, Tallahassee, Fla.

We Built a Bridge *By Lloyd A. Duren*

*Members of two Long Island churches
exchanged congregations for the winter.
One is white and the other is Negro.*

INSTEAD of exchanging ministers on Race Relations Sunday, we traded church members for the winter! Thirty members of our Methodist church spent three months as affiliate members of the African Methodist Episcopal Church in our town. A similar group from that church spent the same period in our parish.

Wasn't this a dangerous experiment in a suburban congregation where many members are fleeing from urban "black blocks"?

Frankly, we had our own misgivings, and the two congregations spent almost a year in planning and preparation. Even after the first year, we were not sure that "the exchange," as it came to be called, had not raised at least as many questions as it answered.

But reward and risk belong together in the economy of the Spirit. God gave us courage to confront some of the shameful divisions in his family. He also spoke to us through the events of those three months; we dare not doubt that he will strengthen our ministry of reconciliation in the time and tests yet to come.

Weren't white people upset at the thought of taking their children to a Negro church, or having so many colored members come into theirs?

Out of 850 members, one couple withdrew their membership affiliation. We have heard of two families who visited our services during the exchange and decided because of it not to join us. On the other hand, there are two families in our present adult membership class who picked our parish because of what one of them called "your courage to do what you say."

Our most serious emotional crisis came at the end of the three-month period

when two couples from A.M.E. and half the exchangees from our parish were torn with intense inner conflicts as to whether or not they wanted to return to their home parishes. A dual service schedule in one of our parishes means it is possible to worship in both churches on a Sunday—and many "exchange alumni" are doing just that. One permanent Bible study group has been formed across parish lines, and other organizations are discussing joint meetings.

After the first year, there was talk of another exchange. Some members may transfer parishes permanently.

None of this should be taken to mean that these decisions and activities came easily for all our people. We planned for six months before we made the exchange. Two skirmishes and one full

evening discussion were required by both official boards to make the initial decision to talk with each other on the topic.

Since the group who made the proposal to the boards was primarily concerned that their congregations confront the situation, full expression of all feelings was encouraged. The purpose was not to ram through a program, but to ask what the New Testament had to say about the prevailing sickness of our time. When official committees were finally appointed by both parishes to meet together and work out specific proposals, representatives of the reluctant as well as zealous advocates were included.

Our greatest concern was for those on the margin of our membership and among our constituents, because they did not have easy access to the main trunklines of formal or informal communication in our parish. Most of all, we were troubled at the prospect that some of these might feel they should favor the exchange, but found they didn't, and had no ties in the fellowship through which they might discover their prejudices changed or their guilt forgiven.

A phone call from a constituent Sunday-school mother was reassuring on this last count. "I thought you should know what has happened in our family because of the exchange," she said. "When I read about it in your parish paper last September I all but decided to take Billy out of Sunday school for three months. Then I thought about what the Bible teaches and I decided, 'Maybe the church is right. I'll wait and see.'"

"When Billy came home from Sunday school the first Sunday in January, I asked, 'Were there any new children in your class today?'"

"He shrugged, 'Yes, one.'"

Second Thoughts on a Second Year

Our two parishes repeated the exchange of members for three months—February through April—this year, with ten more participants involved from each parish. With the exception of a few families, the current participants are different people. The repeat was unanimously approved by the official boards of both churches.

A detailed article in The New York Times has brought inquiries from many congregations as to steps they might take in exploring similar possibilities. The story was also picked up by local Long Island newspapers and we spent a Sunday or two in the spotlight of publicity.

The experience only confirmed the

wisdom of opposing newspaper stories the first year, for each reporter had his own frame of reference, which made it important for us to be sure of ours.

There has been a more thorough discussion of the exchange among the general membership of our own parish this year because many people who hardly knew about it last year, now feel "on the spot" in the face of newspaper stories and neighbors' comments.

Some correspondents have pointed out that they see great promise in programs like this because they assume a mutual meeting—it is not only that A.M.E. members share in our parish life, but Caucasian Christians wait on the Holy Spirit in an A.M.E. church.

Lloyd A. Duren is pastor of the Methodist Church in Huntington, L. I., N.Y.

"Was there anything different about him?" I asked.

"No."

"Uneasy, I came to the point, 'What color was he?'"

"Black," he replied in the tone used for maternal inquests like, 'Did you wear your rubbers?'"

"When I saw how little color mattered to him, I said that even if my own prejudices hadn't changed, I was grateful to the church for protecting me from passing them on to my son."

Those of us who have been through the experience are excited about the possibilities which variants of it might open up for interracial understanding, and perhaps for breaking down denominational barriers in situations where this is the wound in Christ's Body that cries out most to be healed. We found that exchangees not only forgot about color differences but discovered there was much that was worth while in the life of their host congregation.

It was almost amusing to hear exchangees answer the question, "What would you like to bring back from your host church?"

Our affiliates were impressed with the promptness of services, the efficient organization, and the fact that their children could attend Sunday school while the adults were at worship. Our "returnees," on the other hand, missed the informality and warmth of both worship services and business meetings at A.M.E.; appreciated the opportunity for the whole family to worship together!

All together there were 30 adults and children who went from our church, and 20 who came to us.

For us it worked out well that the families spent three months in their host parish. Exchangees grumbled in the beginning, and were grateful at the end, because we required them to cut all ties with their home church (except in a clear emergency like a funeral).

Grafting onto the host congregation was also speeded because each exchangee had been picked from a list of volunteers and continued his regular responsibilities (official board, choir, Woman's Society, Sunday school teacher, and so on) in replacement of his counterpart. Our choirs made a special contribution by singing an Easter cantata together for both congregations and following this with a fellowship supper for families from both parishes.

We would emphasize, however, that these details were only important for us. When another group tries it, the essential thing will be to see that there is full discussion throughout both parishes and in a joint committee representing both congregations. When people participate in working out the details of a plan for the bridge Christ wants built, they will quickly discover that he is calling them to cross it.

The Good News of the Cross

By RAYMOND E. BALCOMB

SOME EVENTS are decisive, epoch-making in their impact. Once they have happened no one can go back to the old way of thinking.

When the first satellite was hurled into space we realized that life was never going to be exactly the same again. A new frontier had been crossed, a new dimension had been added to human existence. The space age was upon us.

So the first Christians felt about the Crucifixion of Jesus. Once that had occurred, they said, a new era was in the making; it was a life-changing event; it was epoch-making in its significance. No one, they said, could think again about the ultimate issues of life without taking the cross into account. The cross, they declared, was good news for humanity.

The proclamation of the cross as good news is to most of us a little hard to understand. I remember *Run Silent, Run Deep* (Henry Holt, \$3.95), a novel published a few years ago and subsequently made into a movie. It is a story of submarine warfare, in which Commander Richardson finally dispatches Bungo Pete, the Japanese destroyer skipper, who had sent so many American submarines and their crews to the bottom. To be absolutely sure that he had eliminated this archenemy, however, Richardson had been forced to ram three defenseless lifeboats which had managed to get away from the stricken enemy vessel. It was a grim and dirty business, and even his own crew could hardly believe what he was ordering them to do.

The atmosphere in the submarine was different after that. War or no war, Richardson had gone beyond the permissible limit; he had slipped over the line separating the decent from the indecent, the human from the subhuman. He had trespassed on moral impossibilities. As the crew silently condemned

him, so did his own dreams, bringing to view again and again the tortured faces of those he had destroyed when they couldn't defend themselves.

On the next assignment, however, Commander Richardson brilliantly rescued three downed American flyers under attack by an enemy plane. In doing so he almost lost his own life.

When the rescue was complete, although wet and exhausted, he had a strange elation. His guilty dreams stopped; his crew accepted him as of old; there was nothing more he needed. The personal guiltiness was wiped away by his later unselfish courage.

The moral of the account is plain. Salvation from a guilty conscience, according to this modern novelist, comes from personal courage, valor, righteousness. One's wrongdoing is atoned for by one's own good deeds.

The current popularity of this idea—our illustration is only one of many which might be combed from modern life—does not mean that it is new. Nor is it Christian. This is precisely the theory of Judaism against which Christianity has reacted most violently. And, having crept back into Roman Catholicism, it is a theory Protestantism has reacted against.

From the New Testament point of view, Commander Richardson's rescuing of three American lives does not justify his earlier inhumanity toward the Japanese, nor relieve him of his guilt. From the Christian point of view he can be justified, purged of his guilt, restored to spiritual and emotional health once more, only by forgiveness from One who is fully identified with the victims and who fully understands the victor; one whose love is great enough to forgive and accept without condoning.

This is the good news of the cross: God is that one. Our lives are justified not by our own efforts, however fine we may be or become, but by the overwhelming love of God which is seen in its fullness at the cross of Christ.

Raymond E. Balcomb is minister of the First Methodist Church, Corvallis, Ore.

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PROPOSED By WESLEY J. VESEY

pastor, Swift Memorial Methodist Church, Sagamore, Mass.

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FIRST YEAR



FIRST SEMESTER

Introduction to Typing. Typing church letters, bulletins, newsletters, program booklets; tools of the typist; the merits of various makes of typewriters; instruction in typewriter servicing. Four hours. Professor Remington Rind.

Stenciling I. The use of stencils in church work,

SECOND SEMESTER

Advanced Typing. Development of speed and accuracy; decorative typing (borders, dividers, etc.); typing to music. Lab. Four hours. Professor Smith Halo.

Stenciling II. Illustrating stencils; stylus; stenciling

basic stenciling, selection of proper stencils; the use of the cushion sheet, correction fluid, stencil cement. Three hours. Professor Stan Cil.

Mimeographing I. Mimeographing simple bulletins and letters; duplicating machines, types of ink, paper, care of machine. Three hours. Professor A. B. Richard.

post cards, labels. Lab. Three hours. Professor Stan Cil.

Mimeographing II. Color mimeographing; interleaving; folding; automation in mimeographing. Three hours. Professor D. U. Plicate.

SECOND YEAR



FIRST SEMESTER

Audio Visuals. The selection of projectors (slide, film-strip, movie); screens; splicing film; working with sound, color; film resources; establishing AV Operator's Cadre. Lab. Three hours. Professor Bell Howl.

Publicity. Fundamentals in lettering and poster making; news articles; road signs; bulletin-board construction; Lab. Four hours. Professor A. D. Mann.

SECOND SEMESTER

Church Bells and Their Ringing. The history of church bells; the art of ringing and pealing; mathematical combinations; appropriate times for use of church bells; symbolic ringing; refitting and repair. Two hours. Professor A. Peal.

Principles of Church Redecoration. The organization of workshops; enlistment of workers; schedule; tools

Telephone Etiquette. Acceptable ways of greeting; the problem of moods; voice qualities; methods of adjustment to party-line monitoring, transmission noise, the small-voiced correspondent, the booming voice, the hard-of-hearing; controlling the conversation; drawing the call to a close; ways of replacing the receiver. Two hours. Professor Alexander Graham Gong.

and supplies; obscuring mistakes; morale factors; handling strikes. Three hours. Professor B. Goodpainter.

Flower Arrangement. Seasonal flowers for church use; pruning; use of foliage; preserving arrangements for later use; types of vases and baskets; wrapping for distribution. Two hours. Professor Green House.

THIRD YEAR



FIRST SEMESTER

The Minister as Errand-Boy. The importance of errands in the parish; types of errands; questions of priority; the merits of punctuality, cheerfulness, etc.; the propriety of being available. Four hours. Professor John E. Spot.

Parsonage Lawn Care. Varieties of lawn equipment; philosophy of lawn care; patterns in mowing; fre-

SECOND SEMESTER

Auto Mechanics. Maintaining the family (church) car; frequency of servicing; the problem of parts; developing skills in repair; systematic pistonology; substitutes (bicycle, scooter, walking). Practicum in garage work. Four hours. Professor M. Wrench.

Fundamentals in Church Property. Interior-exterior

quency; meeting criticism; maintaining equipment. Four hours. Professor I. Hedge.

Personal Finance and Management. Budgeting the salary; providing for first essentials (food, clothing, auto expense, utilities, heat); income tax considerations; problems of investing profits; the compensations of the ministry. Three hours. Professor I. M. Broke.

decorating; simple painting, carpentry, mechanical adjustments; table-chair arrangements; ethical aspects of disposal (expended pianos, outmoded furniture, etc.); the complexities of donation; parsonage maintenance (time permitting); maintaining appearances. Four hours. Professor Jan E. Tor.

NOTES:

Electives may be selected from the following: NEW TESTAMENT • OLD TESTAMENT • CHURCH HISTORY • SYSTEMATIC THEOLOGY • HOMILETICS • RELIGIOUS EDUCATION • PSYCHOLOGY OF RELIGION The faculty has the right to limit electives, where completion of the required courses is hindered by work in religious studies.

Stones Are Falling from the Wall of Separation

By RICHARD C. RAINES

Adapted from a speech by Bishop Raines (Indianapolis Area) to a conference of Protestants and other Americans united for separation of church and state. For another view of this same subject see Bishop William Watkins' article, A Question of Church and State [CHRISTIAN ADVOCATE, Apr. 28, p. 18].

WE AMERICANS, in my judgment, are very close to treason as regards the principle of separation of Church and State. Let me explain.

Few, if any, of the early colonizers came to our shores with firm convictions about the separation. Many of them had fled from religious intolerance and persecution, but relatively few had broken with the basic principles under which they had suffered. They would have supported the idea that a subject should espouse the religion of his sovereign, that the State may properly compel religious conformity, and that only one interpretation of revelation can be true. Thus, the sufferers from intolerance too often became the perpetrators of it.

Several of the colonies did not hesitate to establish a church and give it special favors. The salaries of Congregational ministers, for example, were paid by taxation in Massachusetts until 1833. The sheer fact of plurality of churches made it impossible for one church to control all the rest, or that one should, or could be preferred nationally.

Thus, the First Amendment to the Constitution committed the national government to separation of Church and State. It said: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

One after another, the states wrote into their constitutions this equal status of all churches providing for religious freedom of opinion, worship, and practice. But church properties were exempt from taxes. Laws for the protection of the Christian day of worship were kept in effect and introduced as new states were added. Though, probably, no more than 10 per cent of the colonists were church members, Christian belief and conviction were well-nigh unanimous.

The framers of the Constitution were realists. They knew that men and institutions have a will to power. They knew that power corrupts, and absolute power corrupts absolutely. They sought to provide checks and balances which would slope the hill, wherever possible, toward preservation of individual freedom and responsibility.

Thomas Jefferson's "wall of separation

between Church and State" was intended to be a guard against two things:

(1—the tendency of the State so to overpower and control the Church that the Church ceases to exercise its mission of proclaiming God's judgment upon and encouragement to the political order.

(2—to prevent power-hungry churchmen from controlling the State.

In a wholesome tension preserved by these principles between Church and State, sound answers will vary somewhat from generation to generation on what is wise and permissible.

Protestants have long been determined advocates of separation, because the Reformation taught the right and duty of private judgment, freedom of choice, and self-determination.

In sharp contrast, Roman Catholics have insisted that the people need to be told through the dogmatic pronouncements of Pope, cardinal, or priest. The people are conditioned to accept and obey, understanding and agreeing, if possible, but obeying in any case.

When deTocqueville, the French historian, went back from colonial America, he described what he felt distinguished Americans from Europeans in these terms:

"What in Europe would only be done at government instigation, government expense, and government control, would in America be done by voluntary association." He added: "Americans form associations to give entertainments, to found seminaries, to build inns, to construct churches, to diffuse books, to send missionaries to antipodes. They found in this manner hospitals, prisons, and schools."

American tradition, prompted by Prot-

estant teachings, has produced vast numbers of individuals who are self-disciplined, and self-reliant, each to carry his own burdens. This tradition believes that only those things which cannot be done by the local communities, or are done better at the national level should be cared for by the national government. But Protestants also have participated, perhaps unwittingly, in tearing down the high wall of separation between Church and State.

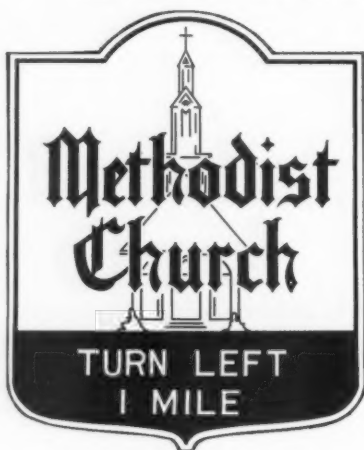
We have accepted tax exemption, which is tantamount to receiving special grants-in-aid. We give ecclesiastical endorsement to ministers who, becoming chaplains in the military, are given rank, paid a salary and pension, and given advancement by military authority. I do not say this is unwise, but it constitutes a breach in the wall of separation between Church and State.

Catholics and Protestants have accepted millions in government grants for building hospitals, to be owned and operated by the churches. This, too, tears an important stone out of the wall of separation of Church and State.

If, under the National Defense Education Act, we Protestants ask for and receive gifts of low interest loans for erecting buildings on college campuses, or for scholarships for theological students, how can we complain if our Roman Catholic brethren accept similar favors? (Actually, Catholics, only half as numerous as Protestants, get nine times as much money for hospitals that are sectarian.)

Once the general public has become accustomed to providing money for educational institutions of the churches and for educational processes at the college level, the next step will be to ask for

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similar favors at the high-school and grade-school levels. Then the public school begins to be undermined.

If bus rides and lunch aid are welfare, and not assistance, then why not books, athletic equipment, scientific machines for laboratories, so that no child suffers because he is poor or a member of a particular church? Then, why not safe buildings and teachers' salaries, that all may be treated alike?

There is no need for an overt violation of separation between Church and State, if steady pressure can get court decisions to change the meaning of separation so that what our fathers sought to prevent has become legal and accepted. We Protestants have been asleep and derelict in loyalty to the principle of separation between Church and State.

Both Roman Catholics and Protestants desire that Christian men and motives and methods shall govern our nation and world. All declare belief in religious liberty and in separation of Church and State. We differ sharply on where the line should be drawn. My conviction is that both Protestants and Catholics have been tearing such large stones out of the wall of separation that further tolerance begins to be treason.

If the time ever comes when the Roman Catholic Church receives financial support for its private grade schools, other groups—Lutherans, Episcopalians, and others—must also be granted support for their private schools.

As I see it, separation of Church and State is good for all churches. It stimulates sound spiritual life and vitality. Authority and responsibility must be kept as close to the people as possible. The bureaucracy that tends to burgeon in Washington, dependent on national political power and relatively removed from the people, is the counterpart of the clerical group which depends, not on the voluntary gifts of the people, but on taxes.

Besides, competition is good in politics, in business, in athletics, even in religion. Monopoly breeds misuse of power.

Especially is this true when a church denies the legitimacy of other religious groups and feels sincerely that it has a God-given concession or exclusive right to the spiritual business of a nation or of the world.

Roman Catholicism has prospered in the United States. I have seen it in 30 countries, and I am sure that Catholicism here is the most spiritually wholesome and soundly alive Catholicism in the world.

America need not go through the cycles of clericalism and anti-clericalism, the loss of religious freedom, the use of political power by one or more churches. We can avoid all that if Catholics, Protestants, and Jews will decide now to stand firm on the separation of Church and State.

Counselor at Work

A pastor feels his inadequacy as he attempts to help a bereaved woman face her confusion and accept her grief.

THE INTERVIEW with Mrs. X occurred five days after I conducted the funeral service of her sister, Miss A. Mrs. X is a widow in her late 70s, the younger of the two sisters, and they had lived together for several years. Although neither sister had been a member of a church, both participated in the life of our congregation.

I had been told by another parishioner that Mrs. X seemed "quite dejected and in a state of inner conflict," and I went to call.

I arrived while Mrs. X was finishing dinner. At my suggestion she continued and I joined her with a cup of coffee.

The Interview:

Mrs. X. Pastor, you conducted a beautiful service for my beloved sister, and I want to thank you sincerely.

Pastor. I appreciate your kind words, but I can't fully take the credit.

Mrs. X. Oh, but you deserve the credit! So many of my friends have asked who the young man was who conducted the service for my dear sister, and remarked what a meaningful service it was.

Pastor. How are things for you now?

Mrs. X. Oh, pastor, I'm just all in a state of confusion. I get so nervous these days. People call me to ask if they can come to visit, and I tell them I'd rather they would wait a few days. I feel so confused and muddled when I talk, and I get on edge so I can only come downstairs a few hours each day because I see all these things that meant so much to my sister. Each thing had a special significance for her and she loved them all. (The house is filled with antiques and collector's items.)

Pastor. These things held many memories for her.

Mrs. X. Yes, she took special pride in

each thing and had a reason for placing each in our home. What am I going to do with everything? This house is so big, and there are so many possessions. It's too much for me to look after, and yet I'm so worried about what will happen to them all after I'm gone.

Pastor. But then you won't have to be concerned with them, will you?

Mrs. X. But I don't want to let anything happen to my beloved sister's things. I'm so confused about what to do. She always took care of the business; I'm just not a good business woman at all, and I get so nervous when the lawyer and creditors stop by. I do wish that I could have gone with my sister!

Pastor. This is a difficult time of readjustment, isn't it, Mrs. X?

Mrs. X. Oh, yes, it is. You know, I hated to ride in the ambulance with A to the hospital. I didn't want to go, but she insisted on it. When my dear husband was ill, I took him to the hospital in an ambulance, and he never came back. I rode with my daughter to the hospital in an ambulance, and she never came back to me. It was a terrible experience to have to take my sister to the hospital, and now she didn't return. (*Cries for a moment.*) Excuse me for crying, Pastor.

Pastor. I understand, Mrs. X.

Mrs. X. Thank you. (*Pause*) We had hoped that A would recover, though we more or less expected this after she slipped so at the end. (*Period of silence.*) Oh, the Scripture which you read at the service was one of her favorites. She loved to read the Bible.

Pastor. Yes, we read it together during one of our last visits.

Mrs. X. I want to thank you for the lovely prayers you said with A. She often talked about them when I visited her, and they meant so much to her. She

asked her private nurse if she didn't think that they were lovely, and she agreed. I want you to pray with me before you leave, as your prayers are so helpful, and I do need them.

Pastor. Certainly, I'd be happy to do so. (*Pause*) You mentioned that so many had called you this week; we surely see just how many wonderful friends we have at a time like this.

Mrs. X. Yes, there are so many lovely people who have brought things in. They've done so much for me and helped me in this sad time. (*Glances at window*) Spring will be the most difficult season for me. A loved the spring. She would stand here and watch the crocus break through, and right back there near the tree are some flowers that she would watch grow each year. It's so hard to see the springtime now and know that my beloved sister isn't going to be here with me.

Pastor. I imagine she loved every season and had special things she looked forward to and enjoyed in each.

Mrs. X. I guess she did—she was such a lover of nature. I remember she loved to walk in the wind and let it blow through her hair. She would spend great periods of time outside before she became ill.

Pastor. She has left us with a lot of pleasant memories.

Mrs. X. Yes, she has, and they will be very dear to me. (*Before leaving, I prayed with her that her faith might be upheld, and that new-found strength would be hers. Mrs. X said that my visits had been a great help and that she hoped that I would continue to call.*)

Pastor's Comments:

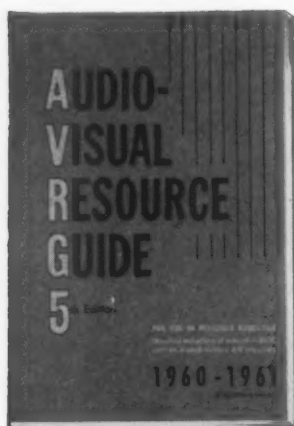
My over-all goal in this initial post-funeral interview was to help Mrs. X move from a state of loneliness and

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In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you feel you need help.—Eds.

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despair to one of acceptance of the situation in a clearer frame of mind. I attempted to reorient her thoughts by pointing to happy memories and experiences which she had shared with me. At the same time, I was attempting to be permissively non-directive, avoiding maneuvering Mrs. X with my responses. My worst error occurred in the response in which I tried to relieve her of worry by saying, in effect, "When you're dead, you won't be in a position to worry about these things!" I might have said, "You feel you're just not able to carry on such a big task."

I accomplished in part my goal of helping Mrs. X to find value in her experiencing of this crisis. On the other hand, I felt that her acceptance was very shaky, and that I often failed to clarify what she was saying.

Sam A. Banks

Assistant Professor of Pastoral Care,
Drew University Theological School,
Madison, N.J.

Comments . . .

THIS PASTOR senses lack of clarity in relating his goals and methods. He wishes to assist Mrs. X in clarifying and finding value in her present situation. At the same time, he tries to be non-directive in the negative sense of avoiding an active expression of his own values and meanings. In evaluating the interview, he is aware that the call has been helpful, but that he needs a clearer, more constructive view of Mrs. X's needs and his place in meeting those needs as her pastor.

In bereavement, as in other crises, the fabric of our way of living is born. We are off balance, facing new risk and new possibility. We feel the desperate need to recover a sense of meaning, but cannot go back to things as they were. Yet, this painful loss cannot be isolated as an additional layer or compartment of one's being if wholeness is to occur. The loved one's life and death, his meaning to us, must be incorporated in a literal sense. We reweave the torn ends of our personal history by re-experiencing the attendant events, rich and painful. It can be the pastor's opportunity to offer a climate in which this clarifying and organizing of crisis can occur. Then, the central question becomes: "How can my responses provide conditions that will best assist her task of grief?"

1. Since bereavement is an experiencing of loss, not just the external occurrence of death, funeral, etc., the pastor's focus must be upon the grieving person's feelings and the meaning of these unique feelings. He cannot assume that all people experience grief in the same way. His responses should not deflect attention to the external, the peripheral, or the experiences of others. Mrs. X's world of feeling is central. In his third response,

the pastor centers upon A's values, not the feelings of Mrs. X. In his fifth statement, Mrs. X's feelings are given greater attention, although the form of the response is somewhat impersonal. Later the pastor again shifts his attention away from the feelings expressed by Mrs. X and concentrates on her sister's love of nature.

2. In this interview, the pastor has attempted to remind Mrs. X of pleasant memories, to reassure her of support, and to eliminate her feelings of helplessness. Each goal may be positive, but his method overrides the need of Mrs. X to take into herself all of the feelings surrounding her loss—the painful, helpless, and fearful, as well as the pleasant and strong. His responses must not flinch from these darker feelings if Mrs. X is to find realistic wholeness.

In his fourth response, he rejects her expression of worry. On the other hand, his next response communicates an acceptance which evokes strong feeling. The pastor can assist the grieving person by participating in the whole feeling expressed, including that person's sense of pain, risk, guilt, or anger, as well as the sense of loss.

The pastor is sensitive to his need to clarify his goals and to examine the way in which his aims, methods, and interview results do or do not support each other. As long as he is willing to write down his interviews and to examine his aims and actions in the light of these interchanges, he should become increasingly effective as a pastoral counselor.

UNITY RESTORED

The New Testament presents God's purpose as that of gathering up all things in Christ. This actual expression occurs only at Ephesians 1: 10 but the idea is expressed in many different metaphors in the New Testament.

The original unity or harmony of things, which was disrupted on a cosmic scale by man's fall into sin, is now being restored by Christ's redeeming work; and what had hitherto existed in a state of separation or even enmity is now being unified in the new-created wholeness of Christ.

Christ's saving work consists of effecting a unity of God and man, not by converting the Godhead into humanity, but by taking up manhood into God.

An Introduction to the Theology of the New Testament, ALAN RICHARDSON (Harper's, \$5.).

Forgiveness and Foreign Policy

By KENNETH W. THOMPSON

*This is a time to narrow the gap
between the theologian and the politician.*

SOME of the best minds in Western civilization have turned increasingly in recent years to examine the relationship of ethics to foreign policy. Not only has the task been useful and rewarding, but its rigors have tested the mettle of high intellectual competence and profound moral insight.

One interdenominational and inter-faith group—the Church Peace Union—has dedicated itself and its over-all program and resources exclusively to this question. The Union has extended its inquiry to non-Christian, non-Western religious systems as well. Other organizations carry on equally vigorous if less extensive study of the problem.

Those of us who view the question of the relation of ethics to foreign policy from the layman's perspective applaud these approaches. Religious traditions are endlessly tempted to offer judgments that the diplomat can only consider premature. The gap between what the theologians say and political actors do has, if anything, increased in our day. There are four reasons why this is so.

First is the divorce between theology and foreign policy. The pace of international events and the pressure for prompt decisions in the kaleidoscopic arena of world affairs allows little time for individual soul-searching or the probing of the public conscience. In the Korean crisis, the Secretary General of the United Nations, Trygve Lie, has traced in his *Memoirs* how the international community conferred expectantly as President Harry S. Truman and his small group of policy makers, meeting at Blair House, reached the momentous decision that the U.S. and the U.N. must not stand idly by in the face of aggression.

The great choices in foreign policy are oftentimes made by solitary individuals grappling with stubborn events that unfold so rapidly that public consultation at the time is impossible. The individual citizen has little chance to influence the course of action at this point.

Second, Western society unfortunately suffers from the absence of a thorough-

going and continuous dialogue between its religious and political spokesmen. Notable exceptions come to mind such as the study commissions of the National and World Council of Churches. Yet, to paraphrase the former president of the Rockefeller Foundation, Chester I. Barvard, theologians commonly talk of sheep and shepherds, of a pastoral life of simple moral choices that for the most part seem alien to contemporary economics and politics.

Statesmen and columnists, on their side, are prone to equate religion or ethics with perfectionism and naïveté without asking whether a particular religious tradition has more it can offer.

Nevertheless, believing Christians must confess that religious pronouncements are more frequently made on broad, if vague, objectives like support of the United Nations or the outlawry of war, than on more limited purposes such as strengthening conventional as against thermo-nuclear military forces, or pursuing an agreement on West Berlin.

Perhaps a first step in fostering a fruitful dialogue between religious and secular observers would be to reduce the apparent mutual contempt they share. In the social gospel era of American Protestantism, greater mutual respect was

achieved and a healthy debate went on between Marxists, liberals, and Christians. Our national security is in jeopardy if this same kind of discussion is ruled out for the international field.

The United Lutheran Church is experimenting with one possible technique for furthering such a discussion, having commissioned a theologian and political scientist to grapple individually and in concert with the problem of nuclear arms control. There may be other techniques of stimulating discussion on principles and alternatives in foreign policy.

Third, the churches and individual Christians are confused, hesitant, and uncertain about the possible contribution they can make. Many religious leaders recognize, while perhaps not always confessing it, that the church's guidance in foreign relations has not always been wise and constructive. Even a devout Christian leader like John Foster Dulles questioned in the last years of his life whether the National Council of Churches, and presumably other religious bodies, should seek to speak authoritatively on issues of foreign policy.

Without accepting Mr. Dulles' revision of his own approach through long years of faithful service as a contributor to National Council policy, Christians are obliged to recognize the pitfalls of speaking with any unique or ultimate sanction on the baffling problems of world politics. For one thing Christians as humanists are constantly tempted to find religious justifications for necessary or inevitable choices that are wholly secular.

Gott mit uns is no monopoly of continental religious and political leaders. The annexation of the Philippines was defended as the will of God revealed to President William McKinley after wrestling with himself and God all night in prayer. Manifest destiny and the civilizing mission of Christianizing a pagan Indian population on the American continent has its counterpart today in exaggerated claims for the absolute righteousness of the American Century.

The point about these policies and others like them is not that they are totally wrong morally or politically. Rather a simple religious justification falls as short of the mark as an approach which denies that the course of American history is devoid of all moral content.

In another sense, the religious community is perplexed and uncertain about its role because its prescriptions in retrospect have appeared irrelevant to the task of decision-making. World government, the rule of law, and the prompt ending of colonialism, are among the goals religious men and women have espoused. Each of them has fallen beyond reach of those who carry the burden of decisions on policy matters.

No Secretary of State can close his mind to the interests of our European allies regardless of his personal conviction.



Kenneth W. Thompson is associate director for the social sciences at the Rockefeller Foundation, N.Y.C.

tions that colonialism is both evil and obsolescent. The best he can do is gradually seek to influence them to consider more liberal policies in Africa, Asia, and the Middle East.

The painful and protracted course of realizing moral purpose in foreign policy, and the conflict of one set of values with another, is frustrating to idealist thought. As often as not it leads to embitterment and estrangement between religious and political leaders just at the point where each has most need of the other. Religionists should recognize that the political leader can enlighten the religious leader about short-run exigencies and the necessity to balance conflicting moral purposes.

For example, we pursue a long-term policy of liquidating old imperialisms in the context of a short-run threat of the new Communist imperialism which must be resisted. If the religious community were more understanding of the harsh necessities for compromise which confront statesmen more or less daily, and if political leaders appreciated the ultimate contribution of religious bodies in keeping fundamental moral aspirations before them, a more healthy and profitable relationship would be established. This may be asking too much, but anything less will be insufficient.

Finally, Christians must be courageous and self-critical in recognizing that they live in two worlds. Classical religious thought spoke of the doctrine of the two swords. Augustine distinguished between the City of God and the City of Man. Traditional international law contrasted natural law (*jus naturale*) and positive law (*jus gentium*). The risk of demarcating too sharply the spiritual and the temporal is that one may become walled off or separated absolutely from the other. This risk will not excuse failure to recognize that the citizen in politics is subject to demands and requirements that the theologian and philosopher need not face.

CHRISTIANITY calls for turning the other cheek. While confessing that broad areas exist where this is morally sound and politically feasible, one asks whether it would have been the wise course to follow in relations with Hitler's Germany. Running through the New Testament is the doctrine of non-violence and renunciation of force. Has this been a valid guide since 1947 in meeting the threat of several hundred Russian divisions poised on Western Europe's frontiers? The Gospel invites men to recompense evil with good. When Mr. Khrushchev's ultimatum on West Berlin threatened the lives and freedom of several million inhabitants of this free city, ought an American president to have sacrificed them to the designs of the enemy by giving assurance that we would not resist or meet force with force?

The observer can treat the separation of ethics and foreign policy described above in one of two ways. He can find grounds for a cynical rejection of the meaning of Christianity for international affairs. Or he can use the experiences reflected in their divorce to guide him in rediscovering their perennial relevance to one another. He can seek a reconciliation of the absolutely good and the immediately practical at least in the areas where this is possible.

I am persuaded that the Christian perspective has much to say to the world of *Real politik* however valid the limitations may be. The church which teaches patience in all things has the moral resources to inspire this attitude toward world affairs. With the allure of novel institutions and procedures, Christians like all other Americans may all too readily assume that problems can be resolved once and for all. Yet these new institutions have not prevented one challenge from following another.

For example, a well-deserved and dearly won homeland for suffering and persecuted Jews has led to new and more fateful tensions in the Middle East. Similarly, independence for newer nations is only the beginning and not the end of their trials and tribulations. Christians with centuries of accumulated political history linked with religious experience should be prepared to live with human problems.

Beyond this, the Christian legacy has its special lesson for Americans living abroad. The American goal overseas is essentially one of translating the best in the missionary enterprise into secular terms and policies. Foreign policy requirements may set the limits and magnitude of our aid; at this point the harsh imperative of national interest often prevails.

In other words, American resources are not unlimited. Their allocation is based on considerations of strategy and the prospects for effective economic and political development of those we aid. Once this choice has been made, the human side of technical assistance comes into play. If all our human relations abroad are to prosper, they must be subject to the gentle civilizers of mankind: religion, ethics, and the liberal values we cherish.

A final area among the many in which religious values have something to say is in the forgiveness of those whose crimes against ourselves and others, which exceed all the frailties and shortcomings we see in ourselves. The Christian faith throws a piercing light on the essential paradox of this problem. . . . *hate what is evil, hold fast to what is good*, (Rom. 12:9).

Surely these words provide an injunction to defend truth and justice and to stand against the destruction of freedom and individual rights. At the same time, *Bless those who persecute you; bless and*

do not curse them. (Rom. 12:14).

These words sound with greater relevance today than ever before. Democratic victories in war may easily become triumphs of vengeance. Popular passions aroused in conflict, and apparently essential to victory, are less promptly stilled than the ambitions of a few calculating if cynical statesmen. Someone has said that the last peace of moderation was that which concluded the Austro-Prussian War during the last half of the 19th century. Bismarck, by the time of the Franco-Prussian War, was unable to resist public pressure for the annexation of Alsace-Lorraine even though he predicted this would sow the seeds of another more costly struggle.

THE Congress of Vienna, which brought to a close the Napoleonic War, found the statesmen of Europe restoring France to the Councils of state, almost before the last shot had been fired, in order that Russian ambition and influence might not be extended into a political vacuum created by the defeat of the previous threat to the European system.

Vengeance in international relations is fatal on almost every count. It removes reason and restraint from diplomacy. It tempts one or more of the victors to gain for themselves in victory what they have denied to an aggressor in defeat. Nicholas Spykman, in *America's Strategy in World Politics* (Harcourt Brace & Co., out of print) wrote: "A Russian state from the Urals to the North Sea can be no great improvement over a German state from the North Sea to the Urals."

The destruction of Japanese influence in the Far East similarly would invite a dangerous extension of Chinese influence. Yet vengeance and the removal of one or more great nation from the international scene is almost always a threat to the peace and order of the world. Because nations learn to hate one another, they tend to destroy the preconditions of a lasting peace.

Practical considerations, of course, do not in themselves justify moral principle. Forgiveness would be a guide for individuals in their conduct regardless of consideration of national power. Those who have seen love and understanding disappear in families where one or the other spouse was too virtuous to forgive need no assurance this is true.

Yet forgiveness and the imperatives of foreign policy march together toward the goal of international peace when the guns have been stilled in warfare. The points of congruence between ethics and foreign policy are doubtless more numerous than we recognize. Surely the search for these points of contact are a worthy enterprise for diplomatic observers and theologians in this era of international crises.

Books

of interest to pastors

The Atonement and the Sacraments, by Robert S. Paul. Abingdon Press, 396 pp., \$6.50.

Reviewer: AUBREY ALSOBROOK is pastor of the Central Methodist Church, Fitzgerald, Ga.

In the preface the author recognizes God's deed in Christ as the center of Protestant theology. There must be a continual grappling with the meaning of the Atonement. He approaches the doctrine from the viewpoint of British theology and maintains that it is at the point of the Atonement and the Sacraments that British theology makes its peculiar contribution. He uses the catalogue method as he reviews the doctrine of the Atonement and the Sacraments.

The author follows the traditional definition of Atonement as "at one" with—"to reconcile." The volume is a historical study of the development of the doctrine of the Atonement and Sacraments. The writer begins with the patristic writings and moves through the centuries of church history discussing the major contributions to the doctrine. He begins with Irenaeus' ransom theory. From there he moves on to Origen, Athanasius, Augustine, and a discussion of the classic or patristic theory which is described by Aulen as the dramatic theory of the Atonement.

Anselm's *Cur Deus Homo* is discussed as the satisfaction theory, and in contrast to this Abelard's moral influence theory is presented.

Dr. Paul notes that "the Reformers were responsible for turning the satisfaction theory of Anselm into a theory of penal substitution; they changed the idea of satisfaction paid to God's honor for a theory of satisfaction paid to God's wrath with its penal sentence against sin." He quotes from one of Luther's sermons: "God cannot and will not regard sin with favor, but his wrath abides upon it eternally and irrevocably." For Luther a ransom must be paid to atone for sin and "pay the price of wrath" to abolish sin.

The Puritan reaction to the Reformers is delineated in a discussion of the 17th-century John Owen and Thomas Goodwin who opposed the penal theory because it transferred punishment from the guilty to the innocent one. One of the most valuable sections of the book is the author's discussion of P. T. Forsyth's

objective interpretation of the theory of the Atonement.

In the chapter on "Present Trends" the views of such theologians as Gustaf

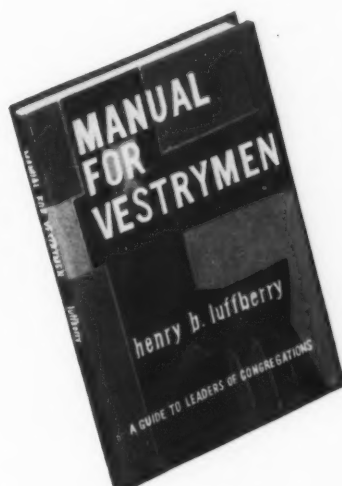
Aulen, Vincent Taylor, D. M. Baillie, Emil Brunner, and Karl Barth are discussed. The closing chapter relates the Sacraments to the Atonement.

The Rebirth of Ministry, by James D. Smart. Westminster Press, 192 pp., \$3.50.

Reviewer: J. EDWARD CAROTHERS is pastor of the First Methodist Church in Schenectady, N.Y.

The author is Jessup professor of biblical interpretation at Union Seminary.

In this book, he seeks to answer a question raised by H. Richard Niebuhr



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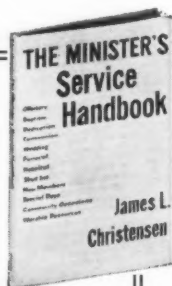
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and others in their study of "The Purpose of the Church and Its Ministry." That study declared that the purpose of the church has not yet been fully defined.

The author states his problem in terms of finding a biblical basis for a ministry which has contemporary relevance. While reading this book I was continually reminded of an article by William David Davies, *Light on the Ministry from the New Testament (Religion and Life, Spring, 1952)*. Smart quotes Davies in another connection, but fails to note this article, which to this reviewer, is a notable contribution in the quest for a definition of the Christian ministry of the whole church. Smart, in his book, however, passionately engages in the total task of the ministry which Davies does not attempt. A serious reader who digs out the article by Davies and then takes up this book will find new purposes rising up within his life whether he be layman or clergy.

The author throws generalizations at the reader which raise the hackles of settled opinions, and while I must confess that many of the generalizations leave me unconvinced, they have done a good thing for me. For example, his reference to the Sermon on the Mount ignores Bacon's conclusions that we have here a collection of sayings greatly influenced by the polemic situation Matthew faced. He implies his acceptance of the Sermon as a personal expression of Jesus himself. Now I have to study the whole problem again—with an open mind.

This book charges the contemporary church with a betrayal of its ministry and it sustains, I think, this very serious charge.

We are taking the book seriously in our local church, and intend to use it in a series of meetings with lay people carrying the responsibility for discussion leadership.

History of Christianity in the Middle Ages, by William Ragsdale Cannon. Abingdon Press, 352 pp., \$4.50.

Reviewer: FREDERICK A. NORWOOD is professor of history and Christianity at Garrett Biblical Institute.

This new book by the dean of Candler School of Theology is a straight textbook. It covers the very important period, so difficult especially for Protestants to understand and appreciate, between early Christianity and the Protestant Reformation of the 16th century; between the fall of one Roman Empire in 476 and the fall of another in 1453. These ten complicated centuries are ordered and presented in textbook fashion preferably for the reader who possesses an elementary knowledge of the sweep of church history.

Parts of this book will be difficult for an unprepared beginner, in spite of the

fact that the author strives for clarity. One can easily get lost in the multiplicity of names, places, events, and ideas. This is the fault, not so much of the book, as of its subject. Not many of us are well versed in things medieval.

And this is a pity, for the long period under consideration set the pattern for major aspects of the Christian church down to our day, pre-eminently for the massive institution of Roman Catholicism, and scarcely less for Eastern Orthodoxy. Cannon has fully recognized the dual nature of the Catholic tradition, and has provided for both in his outline. Several chapters deal with the history of the Eastern Orthodox churches.

One curious and valuable feature is the continual reference in footnotes to original sources collected for the most part in the classic sets of Migne, the *Monumenta Germaniae Historica*, etc. The reading list at the end is restricted exclusively to source materials available in English. This has the unfortunate effect of excluding entirely the great body of important secondary literature, the result of many decades of serious study of medieval history. One commends the desire to lead students to the sources, but not to the total eclipse of many fine books that have preceded Cannon's.

Other limitations are noticeable. Although attention is given to theological development, the treatment given is curiously impersonal and artificial. The struggles of faith do not come alive. Nor do very many of the characters. But that is probably not to be expected in a textbook which rightly strives for brevity and clarity. The chief weakness is the absence of broad interpretations, especially in conclusion. More guideposts, large and clear, are needed for a journey through 10 centuries. Better maps also would help.

In the main, however, this well-ordered and concisely written survey will fill a real need in bridging the gap between Apostolic Christianity and Reformed Christianity. It will also offer a firm foundation for understanding the historical environment of the Protestant Reformation. This leads to one basic question: Why is so little attention given to the underground movement of Evangelical Christianity that struggles to the surface all through the centuries?

Christianity in Conflict, a Catholic view of Protestantism, by John A. Hardon. Newman Press, 300 pp., \$4.50

Reviewer: WILLIAM E. KERSTETTER is president of Simpson College, Indianola, Iowa.

Father Hardon, a priest and teacher at West Baden College, Ind., has a special interest in and fitness for study of Protestantism not only in America, but from the Reformation onward. He has read extensively, he has mingled with Protes-

tant leaders, he knows modern Protestant movements, he has a thorough Catholic background of education and scholarship.

He writes without harshness or sentimentality, but definitely from a Roman Catholic point of view. While not perfect, he is to be commended, in the light of his background and theme, for the high degree of balance and fairness with which he writes of Protestantism.

Chapter after chapter, he examines and evaluates, in the light of Roman Catholicism, fundamental aspects of Protestant faith and practice. One of his most stimulating discussions, and certainly timely, deals with the Protestant and Catholic relation to the historic development of race feeling in the modern world.

The book will stir the mind of the Protestant reader. It is not difficult read-

ing. It is a good summary, especially as grasped by a learned Catholic mind, of much that many Protestants have never known or have forgotten about their own religious tradition. It sharpens meanings to have it presented by a Catholic scholar. Neither Protestants nor Catholics will be harmed and many may be challenged by reading this Catholic examination of the Protestant religious commitment which reaches this conclusion:

After generations of a virtual monopoly in forming the religious aspect of American culture and going beyond religion to inform the culture as a whole, Protestantism is being displaced by a temporalized national feeling which uses the Christian vocabulary and retains a variety of noble impulses, but is outside the framework of principles taught by Jesus Christ.

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A Second Look At John Wesley

Was Wesley more akin to Reformation theology or to the modern liberal spirit? Ought Christians hark back to Wesley, or any other point in the past except Christ himself? Ought not we be forward-looking?

These questions are dealt with in the symposium, "Is There a Neo-Wesleyanism?", in the Autumn issue of *Religion in Life*, a Christian quarterly of opinion and discussion.

Beginning the discussion is Paul S. Sanders' article, "What God Hath Joined Together," followed by Willard D. Allbeck's "Plentiful Grace with Thee Is Found," and Percy Scott's "Is There a Neo-Wesleyanism? What Kind of Neo-Wesleyanism?" is the title of Edwin P. Booth's contribution to this symposium. *Continuity and Change in Methodism* by Frederick A. Norwood is followed by *Neo-Wesleyanism, Neo-Orthodoxy and the New Testament* by Chester A. Pennington.

Other articles in the Autumn issue of *Religion in Life* include: *Higher Education and Values* by Nels F. S. Ferré, *Demythologizing and Jesus* by Thomas J. J. Altizer, *The Cardinal Dogma of Religious Existentialism* by Warren Steinkraus, and *The Role of Self-Interest in Politics* by Don K. McKee.

An article by Peter A. Bertocci, Borden Parker Bowne Professor of Philosophy at Boston University, notes the 100th anniversary of Bowne. The 400th anniversary of the Dutch theologian Arminius is noted by *The Life and Thought of Jacob Arminius* by G. J. Hoenderdaal and *Arminianism in England* by Owen Chadwick.

Also included are book reviews and notices, a regular feature of *Religion in Life*, a quarterly that keeps you informed on current thought and discussion.

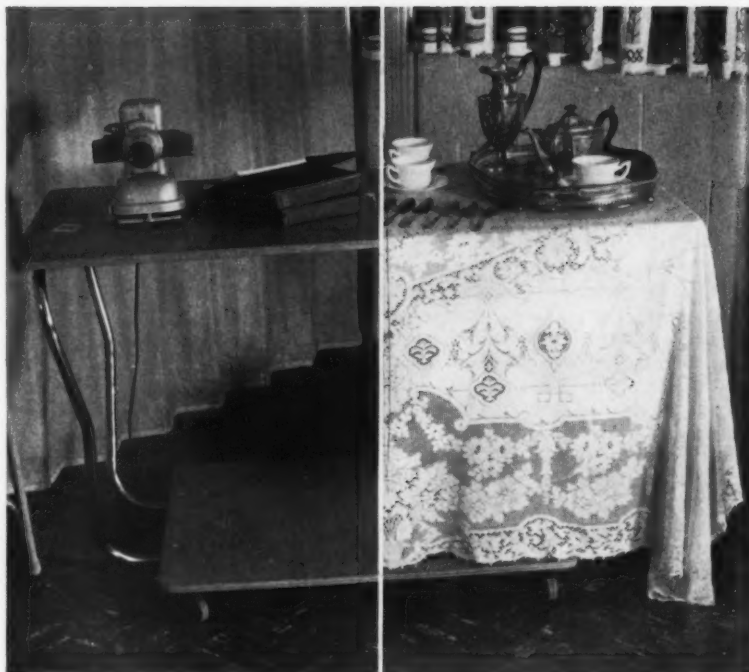
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NEWS and trends

DR. UPHAUS APPEALS TO NEW HAMPSHIRE PEOPLE

A letter "to the people of New Hampshire" has been written by Dr. Willard Uphaus, Methodist layman and pacifist, now serving a jail sentence at Boscawen, N.H. for contempt of court.

He was found guilty in 1956 when he refused to reveal to Louis C. Wyman, the state attorney general, names of guests at his World Fellowship Camp in Albany, N.H., in 1954-55. The case has been twice taken to the U.S. Supreme Court, which in June, 1959 upheld the conviction. (See April 28, p. 29, and July 21, p. 21, and p. 69, June, 1960, TOGETHER.)

Another appeal will be made to the high court in October by the three attorneys working for Dr. Uphaus' release. One of them, Hugh Bownes of Laconia, N.H., said that the authority of the attorney general lapsed in 1957 when the New Hampshire legislature passed a law which tended to limit the scope of the Wyman investigation in the Uphaus case.

The Uphaus "letter to the people" answers charges of Mr. Wyman that the pacifist's religion is a pretense and a sham.

It has been reprinted by the *Boston Herald*, *Christian Science Monitor*, the *Concord Monitor Patriot*, and other New England newspapers. The *Manchester Union Leader*, New Hampshire's largest daily, has consistently opposed efforts to free Dr. Uphaus.

"My present faith is not just a cloak I have put on to protect me," Dr. Uphaus wrote, and recalled his Christian upbringing and example set by his parents and a "reverent preacher-grandfather." At Earlham College, a Quaker school, he learned lessons "in the spirit and methods of reconciliation," he said, adding that he does not join organizations to be duped but to wield influence.

At the very outset of the investigation, he wrote, he assured Mr. Wyman that he would co-operate, if ever any cases of criminal action or intent appeared at World Fellowship; but that none did. "... and no organization to which I have belonged, or now belong, has been found subversive in a court of law..."

There is no evidence of any activity at the camp that violated the law of New Hampshire, Dr. Uphaus declared. He refused to give out the names of the guests, he said, because it is "immoral and indecent" to expose them to investigations

"that might lead to pitiless publicity, irresponsible gossip, innuendoes, and persecution."

A number of appeals have been made in Dr. Uphaus' behalf. Among those who have sought his release are the Methodist Board of Social and Economic Relations (now merged into the new Board of Social Concerns), the 1960 Northeastern Jurisdiction meeting, the New Hampshire Annual Conference, the National Council of Churches, the Religious Freedom Committee of New York, and by Methodist Bishop John Wesley Lord of New York when he was still bishop of the New England Area.

The 1960 General Conference in Denver, while taking no position on the legal aspects of the case, commended it to the Board for consideration relative to the basic concepts of freedom.

The American Civil Liberties Union also asked the court to reconsider the case.

Dr. Uphaus' pastor, the Rev. Loyd F. Worley of First Methodist Church, New Haven, Conn., recently deplored the treatment which he says is being accorded the prisoner. Never before has he been refused permission to visit a prisoner "because he already had four visitors this week," Mr. Worley said, made to stand outdoors waiting his chance, or had wire-screening prevent him from shaking hands with the person. Never has there been a guard listening to "every word being said," charged the clergyman.

Meanwhile, clad in prison-issue dungarees and blue chambray shirt, Dr. Uphaus reads from the Bible, several volumes of poetry and a collection of Thoreau, and waits for October.

Christ in Bermuda Shorts

Christ and his Disciples in Bermuda shorts, slacks and sport jackets, and short hair and beards are shown in a new Sunday school booklet of the United Church of Christ.

It is for ages three to six, and the first phase in a \$1 million curriculum eight years in the making. The material was previewed and tested in a Lancaster, Pa. religious education workshop.

The stories are told in nursery rhymes to make the Bible more alive and under-



Christ in casual dress.

standable, explained the Rev. Allan Kroehler, director of children's work. Courses for other ages will be previewed by 1963.

AMA Bares New Project to Aid Medical Missionary

Medical missionaries, cut off usually from research facilities, libraries, consultation with specialists, and other professional aids, are going to be helped in a co-operative plan of the American Medical Association and U.S. mission agencies.

In it, the AMA would be a clearing house of medical information for mission outposts, and teams of U.S. specialists would go into the field to keep mission doctors up on new developments. The AMA is considering a department of international health.

The Methodist Church was represented by Dr. Harold Brewster, Board of Missions secretary of medical work, at a meeting of missionary leaders and AMA officials.

This is the first time that organized medicine has tried to study the problems facing some 1,000 English-speaking medical missionaries.

Dr. Paul S. Rhoads, professor of medicine at Methodist-related Northwestern University, cited increased interest of U.S. doctors in medical missions. Many, he said, are eager to go into the mission field to help in bringing doctors there up-to-date.

Charge Neglect in Olympics

Protestant athletes taking part in the Olympic Games in Rome were nearly deprived of religious assistance, charged the Federal Council of Italian Evangelical Churches.

When a Danish cyclist collapsed, it took eight hours before a minister was informed; and this was four hours after he died.

The Danish embassy and the Federal Council (which includes the Methodist Church in Italy) lodged a sharp protest with the Olympic Committee for Religious Assistance, headed by Msgr. Nicola Pavone.

As early as March 22 the council had requested that a pastor be assigned to athletes, most of whom are Protestants, who would take part in the Games. The request was denied, and a July 22 formal request was denied a month later on the ground that "the committee doesn't exist."

On August 28, authorization to have a Protestant pastor visit Protestant athletes who might want to see him was again denied.

Then the Council president, Methodist pastor Mario Sbaffi, asked for an interview with Avery Brundage, head of the International Olympic Committee, to-

gether with Methodist Bishop Sante Uberto Barbieri of Buenos Aires, and Italian pastor Pier Luigi Jala.

They were received by Msgr. Pavone, who promised that Protestant pastors would get entry permits to Olympic Village.

Help Raise \$26.6 Million

More than \$26.6 million for Methodist church building was raised in the 1959-60 fiscal year with aid of the Board of Missions professional fund-raising staff.

Dr. Alton E. Lowe, its director, said this figure is \$6 million above the previous year, with 269 crusades held in 61 conferences in 40 states. Among them were North Iowa, which raised more than \$4.6 million, Florida, more than \$2.5 million, and Holston, with more than \$1.7 million. Top amounts for individual churches were \$668,000 at First Methodist in Orlando, Fla., \$789,000 at Peachtree Road Church, Atlanta, and \$937,000 at Canterbury Church, Birmingham.

Since 1932, \$188 million has been raised church wide with help of the staff; \$150 million of that in the last eight years.

'Yours Came in First, Rev.'

The traditional reserve among members of the Anglican hierarchy in Australia was badly shaken when one of their number was seen at the races with binoculars, a racing form, and big cigar.

Worse yet, he backed six winners in seven races.

"I feel clergymen should mix," asserted the Rev. W. P. Baddeley, Anglican dean of Brisbane, in his own defense.

The Rev. S. Barton Babbage, dean of Melbourne, regarded the incident with "embarrassment and dismay," and Dr. Alan Walker, head of the Methodist mission, called it a disgrace to the Church.

In the front office, Dr. Hugh Rowland Gough, Anglican primate of Australia, wouldn't comment.

The Rev. B. G. Judd, member of the Australian Council for World Council of Churches, opined that if the good Dean Baddeley "thinks that's the way to get people into the kingdom of God, he is entitled to his opinion."

"I love horses," said Dean Baddeley.

Tax Themselves for UN

One per cent of their incomes to help support the UN has been pledged by 16 Princeton, N.J., residents, including two Lutheran and one Episcopalian minister.

They appealed to "other men and women on our shrinking planet" to recognize the UN's "work for all of us"; and will present their "taxes" to it on UN Day, October 24.

Their statement said that the UN is "the only political institution in which most of mankind has freely joined."



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people going places

DR. EDWARD KIDDER GRAHAM, dean of the graduate college, Boston University—appointed vice chancellor and dean at University of Denver, which also is Methodist-related.

Methodist Chaplain A. C. HOLLER, JR., of Malden Air Base in Missouri and son of the *South Carolina Advocate* editor—awarded the Air Force Commendation Medal, for efforts in obtaining adequate Sunday school space, orienting officers' wives to Air Force life, and insight into problems of flying students.

COMDR. OSWALD B. SALYER, chaplain of the U.S. Atlantic Fleet Mine Force and member of Central Texas Annual Conference—promoted to captain.

THE REV. WILBUR KORFHAGE, director of Minnesota's United Temperance Movement and a Methodist minister—has accepted the post of field representative for the California Council on Alcohol Problems.

THE REV. HENRY KOESTLINE, minister of education at Pasadena Church, St. Petersburg, Fla. and former staff member at the Methodist Board of Education—named director of public relations for Scarritt College, Nashville.

THE REV. EUGENE L. MCCLURE, pastor at Pisgah, Iowa—appointed superintendent of the Hillcrest Baby Fold, Dubuque.

DR. DOW KIRKPATRICK, pastor of St. Mark Church, Atlanta—is co-chairman for the second Oxford Institute of Methodist Theological Studies set for July 1962 and approved by the recent World Methodist Council executive meeting in Zurich.

DR. LATON E. HOLMGREN, an executive secretary of the American Bible Society, and Methodist minister—elected a vice chairman of the United Bible Societies.

Among Methodists in new posts with the American Bible Society are DR. ARTHUR P. WHITNEY, vice president of Drew University—made executive secretary for national distribution; the REV. REGINALD WHEATLEY, former missionary

in Panama—now study secretary for Latin America; and the REV. JAMES P. SMITH, associate general secretary of Southern California Council of Churches—made regional distribution secretary for the Los Angeles office.

Joins Science Expedition

Dr. Robert L. Fleming, noted zoologist and Methodist missionary to Nepal, has joined a new scientific expedition led by Sir Edmund Hillary, conqueror of Mt. Everest, into the Himalayas.

One of its purposes is a search for the Yeti or "abominable snowman," a man-like creature said to inhabit the higher ranges.

The group has self-tripping cameras to try to get the beast to take its own photograph, and a gun which shoots tranquilizers, in the hope of a possible capture. Also planned are exploration and mapping of the ranges around Everest, and research on the effects high altitudes have on man.

Dr. Fleming, who has made several Himalayan trips in search of birds and animals, first went to Nepal in 1949 and stayed to open the first Christian work there. His wife is an internationally known pediatrician. (See TOGETHER, October, 1959, p. 37-44.)

Deny Negroes Use of Pool

About 10 Negro and white college students were turned away when they asked to swim in the pool at the Methodist Assembly, Lake Junaluska, N.C.

They were attending a MYF Southeastern regional leadership conference held there in August.

The Rev. James W. Fowler, Jr., assembly superintendent, cited a board of trustees ruling that whites and Negroes cannot swim together in the pool, but suggested that MYF representatives attend a trustee meeting in November.

dates of interest

OCTOBER 25-26—Workshop, Chairmen and Registrars of Conference Boards of Ministerial Training and Deans of Approved Courses of Study Schools, Washington, D.C.

OCTOBER 27-28—Workshop, Chairmen and Registrars of Conference Boards of Ministerial Training and Deans of Approved Courses of Study Schools, New York City.

OCTOBER 28-30—Conference Lay Leaders Workshop, LaSalle Hotel, Chicago.

OCTOBER 30—Reformation Sunday.

OCTOBER 31—NOVEMBER 1—Regional Meeting, National Division and Joint Section, Board of Missions, Pittsburgh, Pa.

NOVEMBER 1-30—Religion in American Life Month.

NOVEMBER 3-4—Regional Meeting, National Division and Joint Section, Board of Missions, New Orleans, La.

NOVEMBER 4—World Community Day (NCC and United Church Women).

NOVEMBER 4-5—Pacific Northwest Faculty Conference on Religion, West Linn Inn, Oregon City, Oreg.

NOVEMBER 7-11—Conference Board of Education Staff and Conference Secretaries, Board of Education, Nashville, Tenn.

NOVEMBER 9-10—Workshop, Chairmen and Registrars of Conference Boards of Ministerial Training and Deans of Approved Courses of Study Schools, Atlanta, Ga.

NOVEMBER 13—Stewardship Day (NCC).

Bishop, 16 Missionaries Return to Central Congo

Sixteen men of the Methodist missionary force evacuated from Central Congo July 12 and 13, returned there during the Labor Day weekend. They have been dispersed to six mission stations in Kasai and one in Kivu Province.

Methodist Bishop Newell S. Booth was with them. (See July 21, p. 21, and August 4, p. 32.)

It also was reported, though unconfirmed, that two missionary families and two or three women missionaries are back in Elisabethville. Most Methodist missionaries are still at mission centers in Rhodesia.

The one big problem, according to the Board of Missions office in New York, is getting money into the Congo. Missionary salaries, work and building budgets are on a monthly appropriation basis.

Despite rather obvious discouragements, planning is going ahead on the proposed Congo Institute of Technology, a crash program of education organized by the Southern California-Arizona Annual Conference and backed by the Board of Missions and related interfaith agencies.

Under its parent organization, the Agricultural Aids Foundation, there have for some time been sent to Africa tractors, farm equipment, seed, and fertilizer; and the new school will have courses in agriculture, political science, plumbing, mechanics, business management, and other subjects.

There are now only 16 college graduates in the Congo's 14 million population. Two new universities set up by the Belgians enroll not more than 300.

The Congo Tech plan was given "full speed ahead" by its backers because of the urgent need for skilled personnel, and Bishop Booth is working closely on its development.

For helping found and guide the AAF, Bishop Gerald Kennedy of Los Angeles has been awarded the Supreme Order of Merit by the George Washington Carver Institute, Washington, D.C.

Said the Rev. J. Wesley Neal, the foundations executive director: "The crisis points up more than ever the need to train Congolese in skills like public administration and communication. When the smoke clears . . . we will proceed with all haste."

A clear indication of the importance of the foundation's program is the recent visit to Bishop Kennedy's office of Ambrose H. Muhunga, 42-year-old Roman Catholic and president of the Congo's ATCAR party.

The Methodist Board of Lay Activities adopted the AAF program as one of its major projects for 1960-61; and the Division of World Missions has an emergency fund to keep the Congo Technical Institute going.



Dr. Kirkpatrick

Dr. Holmgren

news digest

NEW EPISCOPAL DUTIES. Methodist Bishop W. Angie Smith of Oklahoma-New Mexico Area has been assigned the additional duty as bishop for one year for Hong Kong and Formosa.

ANOTHER "FIRST"? The Rev. J. H. Searls (see p. 23, July 21) seemingly is not the only nor the first Methodist elder to be sponsored by his son. Chaplain Harry E. Houseman, USAF captain and member of North Texas Conference, writes the *CHRISTIAN ADVOCATE* that in 1956 he sponsored his father Henry, pastor of Pine Forest Church, Pensacola, Fla., and now deceased.

COLLECTS ON POLICY. The Rev. William J. Small, 96, a retired Methodist minister, became eligible recently to collect on his own life insurance policy. He plans to give the proceeds to the Methodist Home for the Aged, where he lives, in Meadville, Pa.

86 MILLION RCs. The Roman Catholic population is growing twice as fast as the general population, will double to 86 million in 30 years, says Dr. Donald Barrett, Notre Dame University sociologist. The rapid rise is a problem to the church, whose services are not increasing at the same rate, he said.

DEDICATE NEW HOME. Methodist Manor, a new \$2,183,000 home for the aged, in West Allis, Wis., will be dedicated October 1. It has facilities for 226 persons, an infirmary, laundry, maid service, and recreation areas. The Rev. George H. Palmer is executive director.

GETS LARGE GIFT. The Evangelical Seminary of Puerto Rico, at Rio Piedras, has a \$25,000 grant, from the Kresge Foundation, for a new dorm. It has received \$50,000 from six mission boards, including Methodist, that co-operate in its work.

MASS EVANGELISM. Some 1,000 Methodist ministers and laymen from other states will assist Illinois Methodists in a state-wide evangelism mission October 14-18. It will stress home visitation and will be preceded by the annual meeting of the Council of Evangelism and preparation conference with about 2,000 participants.

THEY'LL SEEK PEACE. An effective mechanism for securing permanent peace and outlawing war is possible, says the committee on world affairs at Palma Ceia Methodist Church, Tampa, Fla. It must be privately backed, preceded by a "candid educational campaign," and fully supported by public opinion, said Chairman Richard C. Rodgers.

Pastor Resigns Under Fire

A Baptist pastor and former Yale Divinity School professor has resigned from his church because of opposition to his integrationist views.

Dr. W. Wesley Shrader of University Church, Chapel Hill, N. C., said he had permitted Dr. Martin Luther King, Jr., to speak in the church; and with others in the interracial ministerial association had supported store owners who were desegregating their lunch counters.

His racial views were fully known before he came to the church a year ago, he stated; but has since learned that they are opposed by the board of deacons and many of the members.

Set Day of Prayer

Wednesday, October 5 has been proclaimed by President Eisenhower as National Day of Prayer.

Its observance has been recommended by the World Wide Prayer Life Movement, an agency of the Methodist General Board of Evangelism. Leslie J. Ross is the movement's acting director.

Eight More in the Fold

Eight church bodies attained membership in the World Council of Churches at its recent Central Committee meeting in Scotland, bringing the total to 178.

They are the Evangelical churches of Madagascar and of Togo, the Sundanese Christian Church of West Java, the Methodist Church of Ghana, and the Presbyterian Church in Korea.

Also, two Anglican bodies, the London Missionary Society Synod in Madagascar, and the Church of the Province of East Africa.

School Heads Want Religion

Schools should offer a course on religions, said most public high school superintendents replying to a poll by *The Nation's Schools*, professional education magazine.

"Yes" answers were received from 52 per cent, 45 per cent said "no," and 3 per cent had no opinion. A larger number, 61 per cent, thought the schools are doing a good job in teaching moral and spiritual values, 38 per cent that they are not.

The poll was a four per cent sampling of 16,000 U.S. school administrators and brought a 36 per cent response.

Minister Goes to Jail

The Rev. Robert Hughes, 32, Birmingham, Ala., Methodist minister, served four days in jail rather than turn over records to the grand jury at Bessemer, Ala.

He refused to name informants for material he gave a *New York Times* writer, Harrison Salisbury, indicted for

articles he wrote about the race situation.

Mr. Hughes, who headed the Alabama Council on Human Relations, had his ministerial credentials withdrawn by the North Alabama Conference under a rule against having full-time appointments outside the church. A week later, they were restored; and he was transferred by Bishop Bachman G. Hodge to the Southern Rhodesia Conference in Africa.

MSM Has Drama Competition

One-act and full-length plays which speak to the minds and lives of students are being sought in a contest sponsored by the Methodist Student Movement.

First and second prizes are \$600 and \$300 (\$200 and \$100 for one-act plays). Winning scripts will be performed at the MSM National Conference in August, 1961, at the University of Illinois.

Manuscripts should be sent to the MSM at Box 871, Nashville 2, Tenn., with deadline December 15. Information on the contest may be had from Harold Ehrensperger, 745 Commonwealth Ave., Boston 15, Mass.

Wycliffe Into Africa

Wycliffe Bible Translators, world-famed linguistic and missionary organization, will go to work on native dialects in four African countries—Ghana, Liberia, Angola, and Sierra Leone.

Dr. William Cameron Townsend, its director, said that officials there want obscure tongues reduced to written form. The work must begin in friendly nations, he explained, and no attempt will be made to go into the Congo.

Judicial Council to Meet

The Methodist Judicial Council will meet October 27-29 in Cincinnati, Ohio, with Central Jurisdiction as host. Lester A. Welliver of Williamsport, Pa. is council president.

Among matters to be considered are:

- Referral by General Conference of its action on "sit-in" demonstrations, in order to determine its constitutionality.
- Memorial No. 2266, referred by the General Conference, on induction and consecration of bishops.
- Decision of Bishop Harmon in Western North Carolina Conference, on institutions which may be approved for annuity responsibility.
- Oregon Conference request for a decision on the right of a conference board of missions to hold property.
- Ruling of Bishop Werner in Northeast Ohio Conference on compulsory apportionment to ministers to support of Minimum Salary Plan.
- Request of Texas Conference on the right of the conference board of pensions to require a retired minister to pay part of his salary to the board when he is appointed by a bishop to supply a church.

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